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There is a vast field for popular education and clarification of thought in this great period of expansion along these lines. The popular mind is grasping slowly the teaching of the last fifty years: of science; of the higher criticism; of archaeology; of psychology—and it is stooping to weather the gale of that temporary phase of the world's history, industrialism. But above and outside industrialism as much as above feudalism or any other phase of civil history hangs that transcendent truth: from simple to complex and from complex back to simple—as true of the rhythms of human society as it is of world building and disintegration under the great rhythms of the universe. Christianity, so-called, as expressed in various organized Christian churches with their creeds is a phase of civil and social history.

You may be interested in a little experiment in popular education which came to a head in a small way in this remote section of the country some three years ago. It is in part an effort to combat the insidious and insistent proselytism of Christian sects in the public schools and the County Agricultural Associations. It is the evangelical churches in particular that have attempted to attach themselves as a rider to agricultural rehabilitation in our country districts. The Young Men's Christian Association, backed by what funds is not always certain, is one of the most potent forces of intemperate and insidious proselytism to the evangelical forms.

Hector Macpherson is an author almost unknown in this country, a personal friend and biographer of Herbert Spencer, and yet he finds in philosophy, through Theism, bases for the belief in the Calvinistic idea of God. He plays easily over the whole field of philosophy and frankly admits that the whole evangelical world is without a creed to-day; but he naively adds in substance: nothing but a creed as stiff as the creed of Calvin ever could have driven the Jesuit out of Scotland. If we are to-day, as we must admit we are, without a creed, let us set about making a creed that will arm us effectively against our religious enemies.

And so the merry war, the strife and bloodshed, goes on in the little triangle of Anglican, Evangelical and Roman Catholic, and we must include Greek Catholic too, all termed Christian, with the armed Mohammedan on their frontier. To it is largely due the Irish question, the Mexican difficulties, if not the great war abroad.

The destruction of Rheims was prophetic. In the high lights it would seem as though creeds and our churches, examined as social and economic institutions, were an anomaly, and that religion so soon as it is organized by human hands, ceases to be religion. It fails to rise above the tide of our social and economic life.

But with all due deference to Dr. McConnell, whatever may be true of sects and creeds, there is no such thing as compromise in religion. Either a man is or he isn't.

CLAREMONT, N. H.

ELLEN P. SANDERS.

DO WE NEED A NEW LUTHER?

SIR,—The article contributed to a recent REVIEW by S. D. McConnell, D.D., entitled, "What Are the Churches to Do?" and subsequent comments thereon in following numbers, suggest the pressing need of reform in the twentieth century Church. It is also devoutly to be wished that the churches would give careful attention to what is being said along this line by men of keen perception and independent thought.

It is, however, too often the case that he who points out the means of avoiding in the future the costly mistakes of the past is denounced as an iconoclast—an enemy of the Church.

The Pagan, the Mohammedan, the Christian and the Jew represent the grand divisions of the modern religious world. These are each and all rent, sundered

and fractured into numerous cults, creeds and classes, differing in variant degrees, but all unanimous in the opinion that their division is based on Truth, while all the others are fundamentally erroneous, and hence false and spurious as systems of religion.

Assuming that the Christian system is the one existing with divine approval, we find it likewise divided, sub-divided and re-divided into numerous sects, schisms and fragments, some differing merely in superficial detail, and others along lines as antithetic as they are fundamental.

If any one of these is identical with the primitive Church, established in conformity to divinely revealed Truth, it follows that all the others which are inconsistent therewith, or divergent therefrom, are inconsistent with or divergent from divinely revealed Truth.

We do not say that no modern Church conforms to the primitive pattern; for this would imply a knowledge of church conditions which we do not profess. Nor do we say that the range of our observation includes none such; for even this would imply an acquaintance with revelation and a wisdom of interpretation which modesty forbids we should assume. But we do say that if any Church within convenient reach claims such distinction, it would please us to be an occasional attendant on its ministrations.

And why not such a Church? It would evince, on the part of its adherents, a disposition to exalt private character and public worship to a conformity with divine standards; while opposition thereto would betray a desire to degrade divine standards to the level of a perverted human taste.

Justification for perpetuating the present schismatic condition of the modern Church is founded on two assumptions, viz:

1. It adapts the Christian System to the variant human conditions.
2. As there is a germ of good in each of them, they should all be fostered and encouraged for its preservation.

The first of these has been refuted times without number; but it is sufficient to say that it is unsparingly condemned by the Scriptures.

The second needs no refutation; its fallacy becomes obvious on being reduced to the form of a syllogism.

L. J. COPPAGE.

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GERMAN MORALS

SIR,—The theory proposed by Mr. Ayer in your July number, that the indifference of the German people to justice, mercy and the rights of others is due to the doctrines of early Christianity, will not hold water, because all the peoples of Europe were subject to the same influences and have not developed the same characteristics. We cannot conceive of Holland, Norway, Denmark, or England rejoicing undisguisedly over the drowning of innocent neutrals, or justifying the barbarous treatment of non-combatants in Belgium. Why is it that Teutons outside of Germany recognize a code of ethics repudiated by those living in the old home? While the following reasons do not entirely account for this remarkable phenomenon, they may do so in part.

Just before the Christian era we find Teutonic tribes occupying nearly all the territory between the Danube, the Rhine, the Baltic and the Vistula. These tribes were continually fighting among themselves. Partly nomadic and partly agricultural, they were continually moving west and south. The Goths passed through France and conquered Rome, the Vandals subdued a large part of Spain and Northern Africa, the Franks conquered France, the Angles, Jutes and Saxons conquered Britain. In some cases they were amalgamated with the conquered people, as in the case of the Lombards and the Franks; in others they